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obstructive tactics of doctrinaire congressman, Madero almost succeeded. With very little well directed encouragement, or even with absolute non-interference, from the United States, he would have succeeded.

The author is convinced that the United States must ultimately come to forcible intervention, and thinks that it should have done so at Madero's fall. He is inclined to find excuses for the policy of the Wilson administration in the inheritance which it received from Mr. Taft. One closes the book with increased respect for Madero, and with assurance of the impractical nature of his Utopian dreams somewhat shaken; but the conviction of old Evaristo Madero, who died at the beginning of his grandson's revolution, is likely to be the verdict of history—"that old gentleman had seen Mexico grow from a chaotic mass to a well co-ordinated system, and he believed that another generation or two must pass before radical reforms could be introduced."

EUGENE C. BARKER.

Baegert's Nachrichten: Its Independent Authorship.—The last few decades have been a period of assiduity among the multitudes of historical collectors, yet there inevitably remain certain materials that escape the most conscientious workers. One of these is the work of Father Baegert, missionary and ethnographer. Though his career is fairly well known, his labors have hardly been accredited with the honor that is due them.

John Jacob Baegert was born at Schlesstadt in Lower Alsace on November 22, 1717. We learn from the Jesuit records that he came from a family which boasted of several members of religious orders. After studying philosophy, he entered the society of Jesus at Aschaffenburg in 1736, and, in the capacity of a missionary, departed for America thirteen years later. His field of work was in Lower California, where he remained until the expulsion of the Society in 1767. Baegert embarked at Loreto on his return journey, and after a short stay in the Spanish monastery of the Minorites retired to the Jesuit college at Neustadt, where his remaining days were spent. In 1772 he published a book which contains a description of the California Peninsula. This book, which is now very rare, bears the title, "*Nachrichten von der Amerikanischen*

*Halbinse! Californien: mit einem zweifachen Anhang falscher Nachrichten. Geschrieben von einem Priester der Gesellschaft Jesu, welcher lang darinn diese letztere Jahre gelebt hat. Mit erlaubnis der Oberen. Manheim 1772.*¹

There are a number of conflicting opinions concerning Baegert and the *Nachrichten*. We find that in Bancroft's mind there was uncertainty as to whether Baegert ever was in Lower California.² In this respect, it is sufficient to note that Baegert himself mentions in the text that he lived in California under 25 degrees, and 12 leagues distant from the Pacific coast, opposite the Bay of Magdalena. These descriptions lead to the conclusion that Baegert was at the Mission of San Ignacio. Moreover, there was no reason for Baegert to make an untrue assertion in this regard.

In the *Biblioteca Hispano-Americana Septentrional* of Beristain y Souza there is a note to the effect that the *Nachrichten* was printed in Monaco. Medina, in his *Biblioteca Hispano-Americana*, corrects the statement and points out that the book bears the inscription of Manheim. Medina, moreover, states that the *Nachrichten* is a translation of Venegas' *Noticia de la California*.³ This opinion he bases upon the catalogue of the British Museum, which, in fact, says nothing to that effect, but gives merely the title of the book.

That the *Nachrichten* is not a translation is shown by the contents, by the arrangement, and particularly by the criticisms of the *Noticia* in the *Nachrichten*. Baegert accuses the author of the *Noticia* of having given by far too favorable, and, in many instances, utterly incorrect accounts of the country, its productions, and its inhabitants. In another place Venegas mentions fishing nets made of a *pita* plant. According to Baegert no such plant exists in California, and the word "*pita*" only signifies the thread twisted from the aloe. In refuting Venegas, Baegert hardly ever refers to the original Spanish work, nor mentions the name of its author, but attacks the French translation, published in Paris,

¹Account of the American Peninsula of California; with a two-fold Appendix of false Reports. Written by a Priest of the Society of Jesus, who recently has lived there for many years. Published with the Permission of the Superiors. Manheim, 1772.

²Bancroft, *North Mexican States*, I, 469. See also page 478, where Bancroft makes the positive assertion that Baegert was in California.

³Andrés Burriel is the real author of the *Noticia*.

1767. He possibly did so through policy, the author of the *Noticia* also being a Jesuit. The mention of the "good and bad" principle as prevailing among the Pericues and Cotchimes is emphatically refuted by Baegert. Of the many more proofs that the *Nachrichten* is not a translation of the *Noticia* which might be given, one will suffice. To Father Baegert students may be thankful for having the philological interest to preserve and explain a specimen of the Waicuri language, something that does not appear in Venegas. The *Nachrichten* of Baegert has served to correct the over-favorable description of conditions in California. Not only is it the work of one who actually resided in Lower California, but it is also an independent and original contribution.⁴

JACOB H. HOFFMAN.

Reise-Skizzen in Poesie und Prosa. Gesammelt auf einer siebenmonatlichen Tour durch die Vereinigten Staaten von Nord Amerika. Von Peter August Moelling aus Neustadt a. W. Rheinpfalz, Bayern. Illustrierte Ausgabe. Galveston, Texas. Gedruckt in der Office des "Apologeten" und daselbst zu haben beim Verfasser.

This day, May 5th, I have found amongst a lot of old German religious books *Sketches of Travels (Reise-Skizzen)* by R. A. Moelling, published at Galveston, octavo, pp. 384. There is no indication of the year when this book was published; it evidently was not copyrighted.

From pages 1-16 are chapters relating to a trip from Galveston to New Orleans with a description of the latter.

The author occupied several pulpits while in the city. He went north as far as Minnesota, preaching as he went. There are many excellent portraits of ministers of his sect and a view of the Falls of Minnehaha. He traveled all over the Eastern States, then went to Indiana and Ohio, at which time he writes a poem on the Mason and Dixon line; he then returns to New Orleans by way of the river, and gives an account of the Lutheran ministers at that time preaching in the city.

Pages 328-343 are descriptive of this second visit; in the pages

⁴For numerous other examples of inaccurate reports on California consult pages 313-358 of the *Nachrichten*.